THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

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WHICH IS THE CHURCH OF CHRIST?

TO THE EDITOR OF THE "MILLENNIAL STAR."

Sir—Having been a reader of the STAR for a considerable time, and being deeply interested in very many of the religious principles taught therein, and as my mind is altogether undecided as to which of the many existing religious creeds or churches is the true one, and believing you to be well informed in matters of religion, I beg to lay before you the views which I entertain of ancient and modern Christianity, in order that if erroneous they may be corrected, and that if possible my mind may be brought to a correct conclusion on the all important subject of religion.

In the first place permit me to state that I find it recorded in the Scriptures of the New Testament that when our Savior commenced his ministerial labors upon this earth, he organized a Church with Apostles, Prophets, Teachers, etc.; that he commanded them to preach the Gospel to all nations, and declared that certain signs or gifts, such as prophesying, speaking in tongues, etc., would be given unto those that believed in the teachings of the disciples; that the disciples taught the people to believe that Jesus was the Son of God, to repent of all their sins, and be baptized in water for a remission of the same. Accordingly we find that many who believed in and yielded obedience to the teachings of the disciples did actually receive the signs promised by the Savior. We also find that the disciples themselves healed the sick, cast out devils, and performed many wonderful works by the power of the Gospel which they preached to the people.

Such then, we find, on the authority of the New Testament Scriptures, was the organization and power of the early Christian Church, and the Apostle Paul expressly declares that those gifts and blessings or powers would remain in the Church till mankind arrived at a state of perfection and were united in the faith of the Son of God.

Now, sir, a Church of this description, so far as I am aware, is nowhere to be found among the professing Christian churches of the present day. They do not resemble it, either in form or in power, and it cannot be said that the Christian world is yet in a state of perfection or united in the faith of the Son of God. Instead of union we find division, contention, and strife, and instead of perfection we find sin and wickedness abounding to a most alarming extent in the very midst of our so called Christian nations. Therefore I cannot conceive how we are to resist the conclusion that either the Church of Christ, with its original power and purity, is not to

be found in modern Christianity, or otherwise the Scriptures of the New Testament are false. The teachings of modern Christianity cannot be reconciled with the teachings of the ancient Apostles, consequently, if we receive one we must reject the other.

Having thus laid before you the view I take of the ancient and modern Christian churches, I will now state my opinion of the denomination or Church with which I understand you are more immediately connected, viz., the Church of the Latter-day Saints, or Mormons, as they are sometimes called.

I may state that I have occasionally, but not frequently (having seldom had an opportunity of doing so), attended some of your meetings. I have also had the privilege of reading some of Mr. Orson Pratt's pamphlets, and so far as I am acquainted with the principles of your Church, I consider they are more Scriptural than the principles of any other religious denomination that has come under my notice. In fact I find that the Church of the Latter-day Saints resembles the Church of the former-day Saints in every particular, so far as its teachings and outward ordinances are concerned, but the great question is, does it possess the same power, or is it only a mere form without the power? If the Church of the Latter day Saints possess the power which the primitive Christian Church possessed, beyond all doubt it is the only true Church on the face of the whole earth, while, on the other hand, if it does not possess that power, it is only an empty form, and consequently a delusion or imposition. Such is my opinion of the religion of the Latter-day Saints.

I may also state that I consider it is both Scriptural and reasonable to expect new revelation from Heaven. We find, in all ages of the world when the Lord had a work to perform upon this earth, that he invariably revealed his mind and will unto men and authorized them to carry out his designs and purposes. Therefore it is extremely probable that he will act in a like manner when he establishes his kingdom on this earth in the latter days.

Thus, Mr. Editor, you see the position in which I stand, and I can only assure you that what I have stated are the pure sentiments of my mind, and if I hold any opinions that are erroneous, I will be very glad to forsake them, as the subject of religion very frequently gives me considerable anxiety.

I am, Sir, your obedient servant,

A READER OF THE STAR.

Glasgow, April 27, 1871.

The writer of the above states his conviction that the doctrines, ordinances, and organization of the Church of Jesus Christ of Latter-day Saints are Scriptural, in fact identical with the doctrines, ordinances, and organization of the Church in the days of Jesus and the Apostles whom he called during his abode in mortality. There is certainly very strong presumptive evidence presented to the seeker after truth that the Latter-day Saints are the people of God, if God has any people upon the earth. For other religious bodies have not the same organization nor observe the same ordinances, nor teach the same doctrines as Jesus and his Apostles established and taught, therefore none of those bodies can be the Church of Christ. They get over the incompatibilities of organization and ordinances and doctrines by declaring that the particular organization and many of the ordinances and doctrines of the Church in those early days were intended for that period alone, and not for subsequent generations. Not only is there no Scriptural authority for such a really infidel declaration, but it is in direct opposition to plain and positive declarations of Scripture, and is equally opposed to revelation and to reason.

Previous to the organization of the Church of Jesus Christ upon the earth in 1830, there was no institution in the known world that answered to the Scriptures in organization and ordinances and doctrines, although the many hundreds of conflicting religious sects and parties professed to base their organizations and ordinances and doctrines upon the Bible. Notwithstanding this profession, they all appeared actually to be anxious to get as far away as possible from the Bible teaching. Their systems were based

upon the Bible somewhat as highly colored novels are based upon real life—a mite of fact to a mint of fiction. Of course this was all very well when people had no greater light shining upon them. But the moment the real Church of Christ appeared and the doctrine of Christ was taught in its simplicity and purity, the emptiness, vagueness, and unsatisfactory nature of the systems and doctrines of men were at once perceived and realized by those whose minds were illuminated by the light of truth.

There are a great many reasons why men should believe that the Latter-day Saints are the Church of Christ—they teach correct Scriptural doctrine; they have the Scriptural ordinances and organization; like the ancient Apostles and Saints, they teach the principles of the Everlasting Gospel, what men must do to be saved, in the demonstration of the Spirit and with power, instead of preaching the views and comments and creeds and uncertain imaginings of men by human learning and eloquence; hundreds of Latter-day Saints can and do testify that the signs follow the believer now as anciently, that dreams, visions, tongues, interpretations, prophecy, healings, and many manifestations of the power of God are enjoyed by the members of the Church.

We read that Jesus prayed that his disciples might become one as he and his Father were one, and the Apostolic organization and ordinances and gifts were bestowed for the perfecting of the Saints till they came to the unity of the faith, to the measure of the stature of the fulness of Christ, so that they might not be children, tossed to and fro, and carried about with every wind of doctrine.

What religious system besides the Church of Jesus Christ of Latter-day Saints manifests the power to bring people to unity of faith and to unity of action, for unity of faith will produce unity of action, otherwise unity of faith is of little or no value? Does Catholicism? We should think not, seeing what a hubbub the infallibility dogma and other doctrines have created. Does the Church of England? Why that is one of the shakiest of all religious institutions, it is torn to pieces with conflicting doctrines. Do any of the Dissenting or Nonconformist bodies? Their very generic appellations imply disunion, division, and discord. The Church of Jesus Christ of Latter-day Saints is the only organization which produces anything approximating the essential result of unity of faith and action, and therefore it must have more of the Spirit of God than other bodies, for God is not the author of division and confusion, but of peace and unity. Under the tutelage of the preachers of the day, how can people come to the knowledge of God, so that it shall not be necessary for a man to say to his neighbor, Know ye the Lord, for the reason that all will know him, from the least to the greatest? The preachers themselves are more hopelessly divided than their hearers upon that essential branch of knowledge.

What does Paul say? "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all."

These are rather remarkable quotations. What religious body manifests a power like that—to take varied and prejudiced nationalities and diverse conditions and heterogeneous materials and fuse them into one grand homogeneous whole, so that their former discordant and repellant relations shall be swallowed up in one grand harmonious union? Does Roman Catholicism? No. Does Church of Englandism? No. Does Methodism? No. Does any other religious sect in Christendom? No. A French Catholic is not a bit the less a Frenchman, a

German Catholic is not a bit the less a German, an Irish Catholic is not a bit the less an Irishman, and even a "bold Fayuian," in spite of the fulminations of his own Catholic priesthood, is not a bit the less a "Fayuian." The same of the other sects. For notable examples see the late dreadful war and the present civil war in France—the sentiment of nationality completely swallows up the sentiment of religion, yea, even politics, as in Paris, triumph signally over religious profession, arraying members of the same sect, professors of the same religion in fierce hatred and bitter and bloody hostility to each other. The Frenchman is far prouder of being a Frenchman than he is of being a Catholic. The German also feels much greater pride in his relation to fatherland than in his relation to Rome or to Protestantism.

Amid all this veritable and manifest weakness, is there no hope? Yes, there is. One organization exists which undeniably possesses this essential power of fusion that all these other organizations undeniably lack. Is that one organization a religious one? Certainly it is. It must be so. God is the author of love, peace, harmony, union, salvation, life, and immortality to the human race. It is his Church and Kingdom alone which possesses this needed power to unite as one, so far as men will live according to the laws of that Church and Kingdom. In obeying those laws the Frenchman forgets that he is a Frenchman, the German that he is a German, the Irishman that he is an Irishman, the Fenian that he is a Fenian, the Englishman that he is an Englishman—if not absolutely forgets, yet considers his individual nationality as but a very little thing, not to be weighed at all, not for a moment, against the far more important fact that he is a Saint of God, a member of his Church, a subject of his kingdom.

The identical organization which incontrovertibly manifests this wonderful power in our day is the Church of Jesus Christ of Latter-day Saints, and therefore it must be what it professes to be, for in profession and possession it is consistent, and in this respect is utterly unlike the whole brood of sectarian religions of our times. The Elders of the Church go amongst the different nations, preaching the Gospel, the same as Jesus and the Apostles of his times taught. A few people obey, and straightway they begin to feel one with their brethren in other countries, and so strong is this spirit of union that they begin to manifest a desire to gather together, that they may the more speedily lose their national distinctiveness and become more completely one in sentiment and in social and national polity. It is a far less thing practically, not theoretically alone, to a Latter-day Saint that he is an Englishman, or a Scotchman, or a Welshman, or a Dane, or a Dutchman, than that he is a Saint of God. The interests of his own particular nationality soon cease to exercise a dominant influence over him, thoughts of the interests of the Church and Kingdom of God rapidly filling his mind and occupying almost all his attention, time, and energies.

[TO BE CONTINUED.]

REPLENISHING THE EARTH.

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WHEN the Latter-day Saints first penetrated the wilds of the Rocky Mountains and the valleys of the Great Basin of North America, that whole region was considered an arid, unproductive desert, utterly incapable of supporting cultivated human life, and utterly unfit for decent human residence. That entire country was then much more arid than it is now, and there was much in its climate and general features to justify a very repulsive rather than an attractive opinion of its merits as a place for settlement and agriculture. But the Saints had faith in God, and they set themselves busily to work to redeem the desert and make the wilderness blos-

som as the rose. They broke up the dry, barren looking, virgin prairie, sowed and planted in the unaccustomed soil, turned the waters of the scanty streams upon it, set out fruit and shade trees, made farms and orchards and gardens, constructed roads and bridges, and built houses and mills and factories and public halls. The Lord wrought with them, blessing and prospering their labors, in the teeth of very serious and discouraging difficulties and drawbacks, until the face of the country for hundreds of miles has been completely changed, transformed from a sterile and most forbidding desert to a well cultivated country, dotted over with cities, towns, villages, and farm houses, and beautifully checkered with smiling fields of waving grain and other useful crops, interspersed with groups and lines of grateful fruit and shade trees. This is not all. The Saints have not only proved, by their faith and works, with the blessing of the Lord superadded, that the Basin region can be made to sustain life comfortably, but much more good has resulted—through their extensive cultivation of the arid soil and the liberal planting of trees, the Lord has greatly tempered the natural aridity of the climate, largely multiplied the rains, and caused the atmosphere to become far more humid than formerly. These facts are perceived and are acknowledged by sagacious observers elsewhere, as witness the following from the (New York) *American Agriculturist*, a first class periodical devoted to the cultivation of the earth—

"REMEDY FOR DROUTH.

"The extreme drouth which has prevailed in many parts of the country, drying up the brooks, destroying the fish, and in many places making a total failure of corn and potatoes, leads us to inquire for a remedy. Is there any? Has man any power over nature? Can we add to, or diminish, the rain fall? There are many facts in the history of the Old World, which go to show that man has much of this power, and that he may so direct his labors as to modify, very essentially, the climate, as well as the soil. Countries once fertile are now nearly barren, and sustain but a handful of people. Their brooks are dried up, and the rain-fall is greatly diminished. On the other hand, wells sunk in the desert make an oasis, and the spot of verdure increases with the passing years, until showers fall upon the parched sands.

"A remarkable instance of the effect of man's labor upon climate is now going on in the Great Salt Lake Valley, in our own country. When the Mormons first settled this region, they were entirely dependent upon irrigation for their crops. The supply of water was small, and they feared lest, with the increase of their population, there might not be at last enough to irrigate all their lands, and famine must stare them in the face. But they have tilled their lands, planted trees, which are now large and completely embower their city, and their gardens are full of fruit trees and flowering shrubs. Many thousands of acres once barren, have been made more productive than in rainy climates. Enormous sums have been spent in bringing water by artificial channels from the distant mountains to make these now fertile fields. The face of the earth has been changed, and there has been a corresponding change in the climate. They now have rains from the sky, almost enough to meet the wants of growing crops, a thing unheard of until within a few years. The effect of the increased rain-fall in the Valley has had a very marked effect upon the Great Salt Lake, which is 126 miles long by 45 miles wide. It has risen 12 feet since the Mormon occupation, and the water has a smaller proportion of salt. Formerly it took three gallons of water to make one of salt; now it requires four. The change has also affected the streams that flow through the Valley, and it is estimated that the same channels carry twice as much water as formerly for the purposes of irrigation.

"These facts are very encouraging, not only to the Mormons, but to the settlers along the line of the Pacific Railroad, where there is little rain. It may be expected that irrigation and cultivation, and the planting of trees, will gradually work a change in the climate, and make rainless regions productive. There is no doubt that the

removal of forests from a country has a tendency to diminish the rain-fall, and to make the showers less frequent as well as less abundant. If the clearing process is carried too far, we do not have rain enough to give us average crops. The most desirable proportion of forest to cleared fields is reckoned in France at one of the former to four of the latter, and the government of that country regulates forest culture for the general good. In this country there is no regulation, and every man follows his own will in destroying trees.

"We think the time is not far distant when our government will have to look after this matter, and place some restrictions upon the removal of forests, and encourage the planting of trees upon the prairies, and in the rainless regions. Wood and timber are growing very scarce and high, in some of the older parts of the country; and streams once full of water are now nearly dry for the larger part of the year. We very much want information disseminated upon this subject. The instinct of self-preservation, if it were enlightened, would lead farmers to preserve their forests upon the mountains and hills in which our streams take rise, and not to drain too many of the swamps in these high lands. The springs at the source of every brook should be sacredly guarded. These high lands are generally rocky, rough, and steep, and quite impracticable for the plough. They are favorable to the growth of wood, and should be left as sources of fuel, timber, and rain, for the benefit of the whole country."

MEDICAL SCIENCE.

In broad terms, there is now no such thing as Medical Science, if we accept as an accurate definition of science Professor Huxley's words, used in the course of this lecture—"that diligent, patient, loving study of all the multitudinous aspects of nature, the results of which constitute exact knowledge." In this sense, there is no medical science, but only empirical practice. We do not, of course, speak of surgery, where there is exact knowledge, but simply of medical practice as applied to disease. The source of disease is, for the most part, unknown, while treatment is mainly confined to its manifestations. The principle of the Homœopathic school, that like cures like, whether true or not, as a dogma, is based on a confession that all medical practice is empirical, and treats from symptoms, and not from causes. Nor is this less true of the older school than of the new, though its professors, probably, will hesitate to confess it. But there is nobody, who has had occasion to call in a physician, who does not know it to be a fact. A man may have a headache, or some other seemingly trifling pain, in the morning, and no physician whom he may consult will venture, positively, to say whether the ailment is one which his medicine—given for the symptom—will cure in an hour, or whether some disease has attacked the patient which will prove fatal in a day. We have heard a consultation of learned men, at the head of their profession, pronounce a patient certain to live for years, and the subject of no fatal disease, who was at that moment "struck with death," and who within forty-eight hours was dead. We have heard an old physician of long experience declare that his dying patient was the victim of a certain disease, and which he, mistaking the symptoms, had been treating, when the subsequent autopsy showed that he was altogether wrong; that the vital organ he supposed attacked, was in a perfectly healthful condition, while the fatal disease lay in a perfectly unsuspected spot. Nor are these exceptional cases. They have occurred in the experience of every one who has had much to do with doctors, and physicians themselves, if they were perfectly ingenuous, would confess that such mistakes are inevitable. And they are inevi-

table, because what is called Medical Science is not an exact knowledge derived from a study of the multitudinous aspects of nature—a knowledge of the causes of disease; but a knowledge only of the supposed results of those causes as indicated by symptoms. As the symptoms may be mistaken, may be thought to be of moment when they are of no importance, or thought to be of no importance when they are of vital moment, so to follow them as a guide without knowing their origin, is a mere groping in the dark, an experimental practice, justified only by the fact, first, that we know no better; and, second, that similar treatment of similar symptoms has, in other cases, been successful. It is this that is dignified by the name of Medical Science, and it is because it is not science that everybody believes that in difficult and obscure cases, as well as in most ordinary ones, what is called "an old woman's remedy," is quite as likely to cure as the most elaborate prescriptions of the best educated physician.—*Chicago Tribune.*

"OH, THAT MAN!"

The writer of the following in *Once a Week* appears to have no very exalted opinion of some husbands, and to be inclined to blame the "lord and master" as a rule when the house is unhappy. Those husbands who can see their own lineaments in this picture ought to be much edified by looking upon it and stimulated thereby to reform—

"There can be no doubt that, if a woman grows dissatisfied, it is the fault of the husband. There is a certain moral and physical condition which women attain who are not happy at home. They become moody, discontented, and sullen. If you ask them the reason, the answer always is, 'Oh, that man!' When pressed for further explanations—for it is with the greatest difficulty you can get a woman of delicate susceptibilities to impart her wrongs—'that man,' of course, turns out to be the heartless brute who has worked her misery—her own husband. And, what is so provoking is, he can't be brought to see it. He smiles at her across the table with the assurance and impertinence of an Irish Low-Church curate. An invitation to champagne is a studied insult—he knows she never drinks it. You would have thought him the most tender, affectionate, thoughtful of husbands. Of course you would. The hypocrite knows what he has to expect from society, if he does not appear to be all this. But see him in his domestic privacy, when he returns, gloomy and cross, from his day's business or pleasure. Instead of amusing her with the news or gossip of the day, he pleads fatigue, and retires to his smoking-room by himself—whence, presently, his sonorous nose announces to the whole household that he is asleep. Is *he* the companion for a woman of cultivated mind and business habits? Whose concern is it to overlook the weekly bills, and see that they are sent in correct by the tradesmen? What pleasanter occupation for a quiet evening? True, the cheques are always forthcoming when asked for; but any idiot can sign his name to a document, especially if it shows on the face of it that he is throwing away his money. He doesn't understand her. There is not that sympathy or confidence there ought to be between husband and wife. He is a fool, and she was a greater for marrying him. Why did she? Papa was very much involved, as every one knows, and he offered to relieve him of his embarrassments. He did not certainly propose to do so till after she had accepted him; but was she the less sold for all that? Of course, he would not have come forward if she had refused him. Then he takes absurd prejudices against this man and the other; whereas, when Mrs. Lovemore comes to dinner, he has neither eyes nor words for any one else; and, for aught she knows, may at that very moment be running after her all over the town. Who can help pitying and sympathizing with an admirable woman of this kind, whose path lies in such rough places? What might she not have been in a different, perhaps in a more humble, sphere?"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 30, 1871.

THE EMIGRATION.

ALL who have sufficient means of their own to pay their way through to Ogden, or to Salt Lake City, and those whose names have been forwarded to this Office by Pres. Young, so far as they may wish to go at that time, can go on the 21st of June, if they are in Liverpool on the 20th, in readiness to go on board the Guion & Co. steamship which leaves on the 21st.

FARES.

From Liverpool to New York, for those 8 years old and upwards	£6 6 0
From 1 to 8 years	£3 3 0
Under 1	£1 1 0
From New York to Ogden, for those over 12 years of age	£9 16 0
Between 5 and 12	£4 18 0
Under 5	Free

THROUGH RATES.

From Liverpool to Ogden, for adults	£16 2 0
For those between 8 and 12...	£11 4 0
Between 5 and 8	£8 1 0
Between 1 and 5	£3 3 0
Under 1	£1 1 0

FROM OGDEN TO SALT LAKE CITY.

Adult Fare	£0 5 8
Half ,, ...	£0 2 10

LUGGAGE.

Those who are 12 years old and upwards are allowed 100 pounds, or 7 stones and 2 pounds, of luggage free; and those between 5 and 12 are allowed 50 pounds, or 3 stones and 8 pounds, free. No free luggage is allowed to those under five. All extra luggage will be charged 8 cents, or 4 pence, per pound from New York to Ogden. No one will be permitted to take any luggage over the weights allowed free, except they have money of their own to pay for its transportation from New York, as it WILL NOT be paid for by this Office nor by brother W. C. Staines, who is the Emigration Agent at New York, there being NO FUNDS at either place for paying for over-weight.

At present there is no advice to give in regard to emigrating short of Ogden, but those wishing to go, and not having means to go through, are specially requested, for excellent reasons, to write to this Office and receive advice for going on some Wednesday other than the one on which are those going to Ogden.

Another company from the British Isles will leave Liverpool on the 12th

of July, and timely notice will be given of any P. E. Fund assistance, should there be any.

So soon as persons having means of their own to pay their way through, or who have been notified by this Office of means here, have concluded whether they prefer going on the 21st of June, or the 12th of July, they will please write to us their choice of date and their names in full and ages.

All luggage should be marked Ogden, or Salt Lake City, Utah.

It is estimated that each person will need about ten shillings for provisions between New York and Ogden. The outfit for shipboard, such as bed, bedding, knife, fork, spoon, &c., had better be brought from home, to avoid paying more than about three shillings for tin ware, otherwise the outfit here would amount to some ten shillings or more, and then be neither so good nor comfortable.

RELEASES.—Elders George Lake, M. B. Shipp, Wm. L. Payne, Charles Lambert, Eliezer Edwards, Robert F. Neslen and George H. Snell are released to return home with the company that will leave Liverpool on the 21st of June. The Conference Presidents hereby released are expected to so instruct those appointed to succeed them that their successors may enter upon their new duties with the requisite understanding and CLEAR accounts.

APPOINTMENTS.—Elder John Pyper has been appointed to labor in the Glasgow, Elder James A. Leishman in the Durham and Newcastle, Elder Oliver G. Snow in the Leeds, Elder Thomas Dobson in the Liverpool, Elder Thomas Woolley in the Sheffield, Elder John B. Fairbanks in the Nottingham, Elder George P. Ward in the Manchester, Elder Caleb Parry in the Birmingham, Elder George W. Wilkins in the Bedfordshire, Elder David Brinton in the London, Elder William M. Bromley in the Bristol, and Elder David John in the Glamorgan Conferences, with a view to their being appointed to preside in those Conferences when those now presiding shall, from time to time, be released to return to their homes; with the exception of the Durham and Newcastle Conference, in which Elder John I. Hart will succeed Pres. Lake, and be succeeded by Elder Leishman. It is expected that Pres. Brinton will go to London and Elder O. G. Snow to Leeds in time to be able to take charge in the places of Presidents Neslen and Shipp, who are released to go with the company which will leave Liverpool on the 21st of June.

Elder William C. Anderson is appointed a Travelling Elder in the Glasgow, Elder Caleb W. Haws in the Manchester, Elder Elijah Box in the Birmingham, Elders Ralph Harrison and Benjamin W. Driggs in the London, and Elder John Roberts in the Monmouthshire Conferences, until the last named Conf. is united to the Glamorgan Conf., when he will continue his labors as a Travelling Elder in the Glamorgan Conference.

Elders George Reynolds and Brigham W. Carrington are appointed to labor in the Office at 42, Islington, Liverpool, Elder Reynolds to succeed Elder John Jaques.

CHANGES IN CONFERENCES.—The Cheltenham Conference is to be united with the Bristol, the Kent with the London, the Leicester with the Nottingham and Birmingham, the Monmouthshire with the Glamorgan, the Norwich with the Bedfordshire, and the Southampton with the Bristol and London

Conferences; these changes to take effect at such times as will best suit the customary reports and the releases, from time to time, of those now presiding in the Conferences herein contemplated to be attached. In each case all transfers of books, papers and accounts are to be correctly made and to the clear understanding of the Presidents concerned, and the Conf. property transferred, or sold, or both, as the Presidents may deem most judicious. Pres. Dewey is requested to inform this Office which Branches of the Southampton Conf. had better be united with the London and which with the Bristol Conf.; and Pres. Groo is requested to furnish like information in regard to the Leicester Branches. It is desirable that this information be furnished at the earliest convenience.

FINANCIALS.—The time is close at hand when changes in the Presidency of the Conferences will occur through the return of many of the Elders to their homes in the mountains. Every President will naturally have a laudable desire to leave the finances of his Conference in as satisfactory a condition as possible. But little time remains to do this in many instances, so what time there is should be carefully improved. A rectification of any unsatisfactory point now may save much time and trouble at a future period, when the present actors will not be at hand, either to answer for their transactions or to offer a word of explanation.

There is one particular portion of the finances to which we would now refer specially, and that is the savings of the Saints towards their individual emigration, or, in other words, the I. E. deposits. If one portion of the finances ought to be more carefully looked after than another, perhaps it is this, because much of it consists of the hard earnings of the poor who are striving to accomplish their own deliverance from Babylon. Every penny thus deposited in the hands of Presidents, Elders, or Teachers, should be considered sacred, on no account to be diverted from its legitimate purpose, but satisfactorily and promptly accounted for and placed in the proper hands. Instances have occurred where this has not been the case. The natural result of such delinquency is lack of confidence, slackness in making further deposits, and the offending of those injured. This is not a little thing, and all pains should be taken to prevent the occurrence of such offences. Confidence is a plant of slow growth, and it is also a plant of great sensitiveness, but it is a plant of inestimable value, and it should be cultivated and cherished with the greatest care. It is therefore especially desirable that, where any discrepancies of the nature referred to shall be found to exist, all reasonable pains be taken to amend them, correcting all errors, making good all deficiencies, satisfying all reasonable expectations. In this regard those who have anything to do with it should condescend to rectify matters of small moment, sixpences and threepences and pennies, the mite of the widow or the orphan, that the poor or the little ones be not wronged and thus unnecessarily offended. For says Jesus, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

PARIS—City of Luxury, City of Debauchery, is literally burned up, destroyed by fire, first and slightly by the hands of the relentless Prussians, and then most fearfully and viciously by the matricidal hands of her own maddened

children. It is "a city in ashes, strewed with heaps of slain." Her day of visitation has come suddenly but not undeserved. She was the centre of civilization, of voluptuousness, of illimitable abuse of the powers of life. In the frenzy of their delirium, her citizens, not content with being butchered by the Germans in one of the bloodiest wars ever known, had no sooner made a humiliating peace with the all conquering alien within their gates, than they fell upon each other with tenfold fury if possible, not only shedding the blood of their own countrymen, but lighting the funeral pyre of their own famous city with their own reckless hands, while the lurid flames shot up toward heaven and the smoke of the burning spread like a pall over the wicked and doomed city. The concatenation of destruction and wretchedness which France and Paris have been suffering of late is declared to be without parallel.

At last accounts the Communists were quelled, 50,000 dead bodies lay in the streets and houses, many of them being women and children, some of both the latter accused of shooting soldiers and spreading petroleum. A fourth of the city was burned or in flames, and firemen from Brussels, Antwerp, and London were trying to arrest the conflagration. The Archbishop of Paris, 64 hostages, and 10 nuns had been massacred, 120 condemned hostages were saved. Many women were being executed. The Prussians shot without mercy Communists of German nationality.

A Famine for Women.—California has plenty of gold, but "no women," so California is poor indeed, and the pathetic appeal is made, "Let the east, with its superabundance of women, come to the rescue of California." The inducements are plenty of work, good wages, and the certainty of a "well-to-do husband in a year or two at the farthest." The following excellent advice is given, "Girls travelling alone to the Pacific coast must be careful on the journey to receive no favor of any kind whatever from a stranger, male or female, but especially the former. In three cases out of four the casual acquaintances thus made are undesirable, to use no stronger term."

There are several millions more girls in Britain than are needed here, many of them of the "middle classes," and nice girls too. The California Benedicts would be doing a real work of philanthropy in emigrating two or three millions of girls from England. Would three millions satisfy California? England is wonderfully wealthy in women, and can well spare that trifling number, not knowing how to put them to good use or indeed what to do with them at home. As to the girls, they would undoubtedly be delighted to "fill up the gap between supply and demand."

The United States.—Elder Thomas Harris wrote from St. Louis to the *Deseret News* that since the arrival of Elder D. M. Stuart there the Branch was assuming a flourishing condition. Elder Stuart commenced in February to deliver a course of lectures, which had been well attended by a respectable portion of the community, and a number had been added to the Church by baptism.

The Sandwich Islands.—Elder Geo. Nebeker wrote to the *Deseret News* from Laie, Oahu, March 23, where he arrived Feb. 26. He says—

Brother H. H. Cluff met me in Honolulu, with a horse and saddle, and we came out to Laie the same day—thirty-two miles. The native brethren and

sisters seemed delighted to see me again on the plantation, and those who are not members of our Church seemed pleased also. They came *en masse* to welcome me back, and brought presents of fowls, fruit, fish, vegetables, etc., and many little children brought eggs to express their kind feelings, and some sat at my feet and wept, and all expressed *Nete Aloha*—much love.

Our plantations have suffered some, for the last ten months, from unfavorable weather. The last summer was extremely dry, and this winter very heavy rains have fallen, which have done a great amount of damage. The weather is now more favorable, and we hope soon to recover.

DEPARTURES.—Elders Johannes Huber, Ferdinand Oberhaensley, and N. P. Jensen left Liverpool May 23, the two first named for the Swiss and German Mission, and Elder N. P. Jensen for Scandinavia.

ARRIVALS.—Elder H. J. Faust and wife, from Salt Lake City, arrived in Liverpool May 29, per steamship *Wisconsin*, from New York May 17. They are on a visit to their friends in this country and on the Continent, and rejoice to find Salt Lake friends on Europe's shores.

In last week's STAR, May 23 was stated as the date of the arrival of the Elders. It should have been May 22.

NO ROOM.—We regret to have to say that the minutes of the Glasgow Conference were unexpectedly crowded out this week, unless we had cut them down unmercifully, which we did not wish to do, partly because many of the Elders attending the Conference were expecting soon to close their ministrations in Europe and would have few more opportunities of shining in the STAR.

CORRESPONDENCE.

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AUSTRALIA.

Sydney, March 21, 1871.

President Horace S. Eldredge.

Dear Brother—I am still in the flesh and still striving to do my duty to my God and my fellow man. I sometimes think the Latter-day Saints are the only true philanthropists. The world love their own, but the world, religious and irreligious, agree to hate the Saints. This is about the only thing they do agree about—their unity is very strong in that direction. Notwithstanding we know they hate us, for they make us feel it, we travel thousands of miles without purse or scrip to do them good and teach them the way of peace and happiness. We bear their indignities with patience. They give us bad names, stone us with stones, and in various ways ill-use us, yet for all this our love is drawn out towards them, because they are our fellow men. Poor benighted creatures, they know not what they do. They have lived so long in the dark, that the light hurts their eyes, so in their blindness they strike out wildly, shut their eyes that they may not see, and rush back again into their native darkness. Well, I suppose when they know better, they will do better. Thanks and adoration to our Father in heaven, who has called us out of darkness into his marvellous light, we can see them as they are. They have no light to see us as we are. They have to grope about in the dark, and trust to their feelings.

I feel first rate in the work in which I am engaged, and am determined, with God's help, to continue to persuade men, notwithstanding their hard usage, to put away the false traditions of their fathers, no longer believe the doctrine of men who preach for hire, but believe in God, repent of their sins, be baptized for the remission of

them, and receive the laying on of hands for the gift of the Holy Ghost by those who have authority, and then go on to perfection. Then their eyes will become gradually used to the light until they are able, without pain, but with inexpressible pleasure, to bask in the full blaze of the glory of God, and I know they will then no longer persecute, but will reverence my memory and bless my name throughout the endless ages of eternity. Lord, hasten the day when all shall know thee from the least to the greatest, and thy will be done on earth as it is done in heaven. Even so, in Jesus' name. Amen.

The work is going on slowly, but surely. We have now a Branch in Adelaide, South Australia. I understand twelve persons from there purpose joining the emigration next May. The Saints long to gather to the help of Zion.

We have established Sunday schools here, and we wish to have some catechisms.

I conclude, praying God our Father to bless and prosper Zion and all her authorities, in the name of Jesus our Redeemer.

Your brother and fellow laborer in God's kingdom,

ROBERT BEAUCHAMP.

ENGLAND.

Pendleton, Manchester,
May 23, 1871.

President Horace S. Eldredge.

Dear Brother--Times are encouraging. Still a few are coming forward for baptism once in a while. We do not for a moment believe that Manchester Conference will be forgotten if any means come to help the poor out of England. There are some widows and orphans here that I would rejoice to see liberated.

Yours respectfully,

D. BRINTON.

WISDOM THE PROPER AMBITION.

How great does one become in the estimation of the world, and yet how really little is the greatest! Is not the glory which is the object of insatiable ambition, after all, the evidence of the littleness of humanity that awards the prize! Really there is nothing great but God and the universe; there is nothing truly honorable above the common lot of man except the struggle for wisdom and excellence.

Wisdom never corrupted nor impoverished mortal man. Excellence never caused a tear to flow. Wisdom never marshalled her forces in battle array, desolated the habitations of men, nor made a victim of famine. Excellence never did aught but good to mortals or ceased to struggle for the elevation of humanity. Wisdom is the only achievement that can render man honorably immortal. That fame which is the object of ambition and to which almost every one aspires, is destined to infamy so far as to be treated as conclusive evidence of a very great comparative baseness.

Could one in ten of the first minds of the next generation make wisdom and excellence the sole object of aspiration and ambition, such a change would be speedily wrought in society and government as would seem like the second coming of the Messiah—a coming to stay as the king of kings and lord of lords in this lower world. —*Cincinnati Times.*

UTAH NEWS.

The following are from the *Deseret News* to May 6—

Caterpillars numerous at Salt Lake.

Walter Badgley, of Ohio, shot and killed at Stockton.

A daily mail running from Salt Lake City to Pioche.

Concerts to help the emigration in the Sixth Ward schoolhouse.

A large number of hands were engaged in grading for the Utah Central Railroad.

Fire destroyed the stable, haystacks, and sheds of Martin Kerr at Richmond, April 28.

Judge Strickland had not repented much. He was a little on the rampage, because the Territory had not paid his illegal court for overriding the laws.

A year and a half old son of Mr. James Dwyer fell into the 17th Ward water ditch, but was saved by Dr. Bernhisel, who saw the child's heels protruding above the water against a bridge.

Brother S. S. Jones stated that President B. Young preached at Provo April 23. Grading for the railroad in Utah County to commence when the route was surveyed. Brother Chas. Twelves had his leg badly fractured by a kick from a mule.

Bishop Thomas J. McCullough, of Alpine, reported many improvements in the shape of saw-mills, road making, and bridge building in American Fork Cañon. The mines provided a good market for the surplus produce at Alpine City. Crops looking splendid, prospects never better.

C. D. Evans wrote from Springville that the Sabbath school of that place, J. P. Steel, superintendent, paid a holiday visit, May 1, to Mammoth Cave, 1½ miles east of Springville, partook of a sumptuous repast, and engaged in songs, duets, trios, recitations, and other amusements.

President B. Young located a site for a meeting house at Pleasant Grove, April 25, one block east of the co-operative store, near the schoolhouse. Dimensions of the building, eighty by fifty feet, two stories high, basement of rock, twelve feet in the clear, upper story twenty-eight feet, of adobies, with gallery.

The Americus Club excursion party seemed highly pleased at their brief visit to the City, and the general sentiment to which they gave expression was pleasure at having unfavorable impressions of Salt Lake, created by misrepresentations and false reports in the East, completely obliterated by a few hours of pleasant and pleasurable intercourse with its people in their metropolis.

"Parowan, May 6.—Last evening, as Wm. C. McGregor sprang forward to stop a runaway team, he fell under the loaded wagon and broke his left jaw in two places and also dislocated the joint. His head is much bruised, but there are hopes of his speedy recovery. Our wheat field is literally covered with men, women, children, chickens and grasshoppers. Time must tell which gets the wheat."

Richard S. Robinson, Bishop of Pinto, reported, April 17, a visit to the iron works in that Ward, where he saw the brethren making iron. Several tons were stacked by the works and about eight hundred pounds were being run out every eight hours, pronounced by experts the very best iron. Arrangements were being made for casting. The company is co-operative—Ebenezer Hanks, President; Homer Duncan, Vice President; Seth M Blair, Secretary. Stone coal was handy, also thousands of acres of cedars. Grasshoppers hatching out thick. Co-operative dairy soon to go into operation.

A special train of three carriages left Salt Lake City for Ogden, May 1, on which were Presidents Brigham Young, George A. Smith and Daniel H. Wells, a number of the Twelve Apostles, a party of the leading citizens, and a brass and string band, to welcome home the Honorable William H. Hooper, Delegate to Congress. On his arrival by the train from the East, there was a welcome extended such as none receive but those who have a firm hold on the affections of the people. On every side, from hundreds of people, there were salutations and warm greetings, to which music and singing lent additional earnestness. At every intermediate station—Kaysville, Farmington, and

Wood's Cross, the people turned out *en masse* to welcome their Delegate home again, and at each place, in response to music, cheers, and the firing of cannon, the honorable gentleman briefly and feelingly responded to the manifestations of pleasure which were extended to him. The same took place on arriving at the terminus in the city.

The following are from the *Salt Lake Herald* to May 7—

Arrivals at three Salt Lake hotels during April, 1,515.

The Supreme Court had met, Judges McKean and Strickland being present.

Contracts to grade for the Utah Southern R. R. had been let as far as Cottonwood.

Hon. Frank Fuller (formerly Secretary of the Territory), wife, and daughter, were at Salt Lake.

The Deseret Museum and Menagerie had removed to premises opposite the south entrance to the Temple Block.

Judge Strickland refused to admit two applicants for citizenship because their witnesses could not testify that the applicants were not polygamists, though they were of good moral character. It seems to be of little avail for those judges to profess repentance and liberality—they cannot hide the cloven foot.

SCRAPS OF NEWS.

THE NEW WORLD.—The public debt of Chicago is $14,417,521, and it increases a million and a half annually. Chicago must have some able financiers, to make the money fly in that fashion.——Parson Brownlow has the rheumatism bad. He thinks the Southerners "have the very devil in them." He is not able to speak in public, and he thinks "it is better that he can't talk, since if he could he should always be in a row."——It is predicted that Texas will be the empire wheat-raising State.——In Illinois a "revivalist" goes about the country, getting up big meetings. While the people are spellbound by his eloquence, his confederates on the outskirts of the camp run off with horses and vehicles belonging to the congregation.——Another popular pious knave went from place to place, wormed himself into the affections of religious folks, married and deserted several girls, visited houses of ill-fame, and had a big time generally, until he fell into the sheriff's hands, whom he told that nobody could have such glorious times as a Methodist parson.——In some parts of Kansas the population is about equally divided into horse-thieves and "honest" citizens.——Twenty-three Swedes were arrested in Keokuk for working on Sunday. Any man so awfully wedded to work that he can't rest on Sunday ought to be 'rested.——The women suffragists in Illinois have split upon the religion and divorce questions.——A project is mooted for forest planting on an extensive scale, on the line of the Union Pacific R.R., the large tree growing house of Ferrand in France being the principal parties.——The Omaha "Herald" lashes those demagogues who are "engaged in preventing the development of mining and other interests in Utah," and seeking "to overthrow, by false interpretations of law, if not by violence, the great system of Mormon industries without which Utah would again become an uninhabited waste."——Susan B. Anthony says it is a piece of man's presumption to think he can read louder than a woman. She can speak as loud as any man.——One Cuban judge slapped another in the face in court. They went out and fought, got slightly wounded, and then went and took breakfast together.——General Sherman thinks if there had been no reconstruction there would have been no Ku-Klux.

THE OLD WORLD.—The Warsaw police compulsorily shave the chins of the Jews who refuse to obey the new Imperial ukase requiring that operation.——Whole villages in Alsace and Lorraine talk of emigrating en masse to the United States.——Mrs. Harper and granddaughter, of a village near Beverley, have died from drinking tea, which in some unknown way had become impregnated with poison.——At the commencement of the present century, London contained 864,845 inhabitants. On the 2nd of April last, the numbers were 3,251,804, within a radius of six miles, or 2,669 to the square mile.